THE PACIFIC

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PACIFIC

WAIT AND SEE.

Be not swift to be afraid:
Many a ghostly thing is laid
In the light from out the shade,
Wait and see.

Do not live your sorrows twice:
Fear is like a touch of ice,
Faith can kill it in a trice,
Wait and see.

Why expect the worst to come?
Pondered cares are troublesome,
Joy makes up a goodly sum,
Wait and see.

Better than your wildest dreams
Is God's light that for you gleams.
When the morning cloudy seems,
Wait and see.

If you had no Father near
You might sometimes yield to fear;
But, O child, to God most dear,
Wait and see.

Why lament a closing door?
He has helped you oft before,
Think what he may have in store,
Wait and see.

He has loved and blessed you long,
Often turned your fears to song;
Your impatience does Him wrong,
Wait and see.

—Marianne Farningham.

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2716 Hillegass Ave., Berkeley.

THE WOMAN'S SUFFRAGE CAMPAIGN IN WASHINGTON

A constitutional amendment conferring on women the right to vote will be voted on in November in the State of Washington, and the women who are leading in the campaign which is being conducted are very hopeful of success. Under the territorial government in Washington women were voters and their record was a good one. It is said that they lost the suffrage in 1889 "through a political trick by a fraudulent ballot on which the vote against woman's suffrage was printed, simulating the voter's pencil marks."

Cora Smith Eaton, the treasurer of the Washington Suffrage Association, writes:

"Washington is the most radical of all the Coast States and the sentiment is more favorable than in any other State where I have visited or resided. Even in society women we more often find a friend than a foe, although rather indifferent. It is almost unheard of to find anyone actively opposed. In fact there is no Anti-Suffrage Society in the State.

"Probably in no other city in the United States do the men consider the women to so large an extent their business equals as in Seattle. Few commercial enterprises are inaugurated here on a modest scale without the wife standing behind the counter with her husband or sitting by his side at the desk. The largest tax payer in Seattle is a woman, the owner of a new, nine-story office building soon to be elevated to twenty stories, making it the loftiest building on the Pacfic Coast. The fifteen-story Alaska Building has just been purchased by another woman, her initial payment of one million dollars cash making the deal stand as the largest cash realty transaction ever recorded in the city.

One of the encouraging signs is the friendliness of business men. They are ready to help with money, advice and service; they speak for us, write for us and advertise in our paper, Votes for Women. They are already busy securing members for a Voters' League for Woman Suffrage in the state."

The State Federation of Labor endorsed the movement at its last convention and its officers have been instructed to use every means in their power to secure the adoption of the equal suffrage amendment.

The newspapers of the state are generally friendly, giving considerable space to suffrage matter.

The women who are managing this campaign are tabulating the votes and propose to follow closely all who are non-committal or antagonistic with the expectation of winning not a few supporters in this way.

Among the speakers to be imported later in the campaign will be Judge Lindsey of Colorado.

It is thought that the liquor dealers, who had large part in defeating the proposed amendment in Oregon in 1906, will not be able to figure so greatly as antagonists in Washington, inasmuch as they have on their hands now a big fight with the Anti-Saloon League.

We are of opinion that the result of the campaign in Washington will depend largely on the attitude of the women themselves. If the men who are to vote on this question in November can be made to realize that women in large numbers actually want the elective franchise, then the amendment will be likely to carry.

The Pacific hopes it will carry, for we believe that there should be equal suffrage all over our land, and that better things governmentally would come therefrom.

CHRONICLE AND COMMENT.

Forty of the eighty-three counties in Michigan have voted out the saloon. Among the counties is Ingham, that in which Lansing, the State Capital, is situate.

The Governor of Colorado, writing after a personal knowledge of the working of woman suffrage in that State for sixteen years, expresses the judgment that "the highest considerations of justice and good government demand equal suffrage for women."

Since the death of Justice Brewer of the United States Supreme Court many beautiful traits of character have been made the subject of comment. Among them his refusal to press his candidacy for the Supreme Court. His reply was, "The office is not one to be contested. It is too high and sacred."

G. Campbell White writes that there has not been a note of failure in the entire national campaign of the Laymen's Missionary Movement; and that with scarcely a single exception the conventions have brought together the largest and strongest assemblies of Christian men ever gathered for any purpose in the different cities.

Lincoln, the capital city of Nebraska, went "dry" for the second time early this month. Last year the majority against the saloons was 365. This year it was 1,000. The greater victory is attributed to the influence of the women and to William J. Bryan. By recent legislative enactment all saloons in Nebraska close at 8 p. m. and remain closed until 7 a. m. About one-third of the Nebraska counties have voted out the saloon.

President Taft has the courage to voice his convictions. In an address recently in Massachusetts he said: "I believe in labor organizations, and if I were skilled enough to become a member I should apply for membership. The fact is, I believe I am an honorary member of the Steam Shovelers' Union. But in spite of that, and in spite of my sympathy with organized labor, I put above them, above everything, the right of every man to labor as he will, to earn the wages that he will, and if he chooses, to stay out of

labor organizations. That is the standpoint that the President of the United States must occupy in doing equality to every citizen of the United States. Now the reason that I am in favor of organized labor is that labor must organize to be on an equality with its employers and the capital that its employers have. It has shown in the past that by such organization and by proper methods it can secure the wages to which it is entitled. It can secure an increase when the market is going up and earnings are increasing, and it can prevent the too hasty reduction when earnings are falling off and the business is becoming light."

"THE STANFORD INVASION."

W. T. Patchell.

I have been asked to say a word about the true inwardness of the "Stanford Invasion:.' What it meant and what it tried to do.

I am teaching a group of Stanford men, some forty or more, who in turn are doing the Y. M. C. A. Bible Study work with the students. The course is a study in "The Psychology of Jesus." It involves a critical and rather venturesome scrutiny of Jesus; subjecting him fearlessly to an intellectual investigation which asks no favor and is based upon a statement in the Gospel of Luke which declares that Jesus' development, physical, mental and spiritual was orderly and normal. The fundamental thesis being that Jesus Christ apprehended as the Son of Man and the Son of God: i. e., accepting the Incarnation boldly; that Jesus Christ as the interpretation of the universe raises fewer unsolvable intellectual problems than any other interpretation ever discovered.

I speak of this because it is worth while to know that men who are interested in such a study, men who are profoundly grateful for it, are at the same time evangelical to the core. It demonstrates that Jesus can be subjected to the most searching intellectual scrutiny and the very search will yield a richer spiritual life. I would not give my time to such a study except this were true. The day for keeping Jesus in a glass case to be taken out and exhibited by ministers and Y. M. C. A. Secretaries must be brought out into the open. I do not know of anything in the way of so-called religious education quite so hurtful and stupid as the hushed whisper of the average Secretary when he speaks of the Bible or of Jesus Christ. A deprecating hand and a nasal tone are not necessarily the highest defense either of "the Word" or of "the Master." Somehow I am thinking that the "Master" was a stronger, coarser type than we have pictured.

"I ha' seen him cowe a thousand men
On the hills o' Galilee;
They whined as he walked out calm between
Wi' his eyes like the gray o' the sea."

"Ay, he sent us out through the crossed high spears
And the scorn o' his laugh rang free,
"Why took ye not me when I walked about
Alone in the town?" says he.

I myself have seen tears spring to the eyes of fine, generous religious men—yes, and women, too—when I have made the statement that Jesus may be subjected to the most searching criticism; that accepted as the Christ, the Incarnation; he raises fewer unsolvable intellectual problems than any other explanation.

"Tears," because they were holding themselves faithful to a religious experience and to a personal love for him, while at the same time they were shaken by the terrible fear that they must sacrifice in some measure their intellectual integrity. And I know of no more blighting process of religious instruction than that which leaves a high, generous young man with a religion which carries such a haunting fear at its heart. And it's all nonsense! Any intellectual statement of the universe leaves us with both handsfull of unsolvable intellectual problems. Jesus the Christ leaves us with fewest.

Well, I asked these fellows to come to San Jose and bear witness to the Reality and the Joy of the Life of the Spirit. They came! I asked some of the women to come too. And on a recent Sunday night thirty of them, the best and biggest of Stanford University sat together on the platform of the First Congregational Church; and by their appearance, their vigor, their manliness, their youth, their vivid life and their creative joy, gave absolute and unshakable testimony to the reality and joy of the life of the Spirit. For all the negative criticism of all the ages must go down before the testimony of one of these who declares, "I know!"

We began with a public meeting on Thursday evening. Five men were present and all the meetings were in the hands of the men themselves. Each night, including Sunday, these general meetings were held and were largely attended, but the big service was accomplished otherwise.

On Friday afternoon Miss Paxson had before her between three and four hundred young women from the State Normal, the High School, the University of the Pacific and smaller institutions. Two high school literary societies adjourned in a body to this meeting, and the president of one is a Jew.

Miss Paxson, desperately weary as she was after her Capitola and Stanford work, was moved upon by the opportunity, and while I heard only a part of the address, when I stepped into the meeting, I realized that she was pouring her life into those rapt young people—for her words were words of fire.

Earlier on Friday I had seven men on the High School platform, where Roth, the big athlete and Student Adviser, and Morgan, Editor in Chief of the Chaparral, spoke to eleven hundred students.

At 5:30 a boys' banquet of forty or more were profoundly impressed by the five men who spoke to them. This was one of the most important meetings, for here were our own strong athletic fellows of the High School, the key men, to whom the life of the Spirit blows strange as from an unknown land. The impression made by these big Stanford men was simply irresistible and our fellows understood.

On Saturday afternoon the young women had a Stanford and Capitola tea, which was "rushed" by the visiting Stanford men. The meeting at night was powerful.

On Sunday morning two men stood with the pastor on the platform and gave their testimony. One was a Chinese; a fine, able, sweet-spirited fellow who will return to China; the other was Morgan, a big intellectual and social light at the University—the "Chaparral" editor, who is also a Student Volunteer. He gave a really effective word in

five minutes' time—so did Chuck.

We had Stanford men before the boys in four of the other churches that morning, and at night they addressed the Young People's meetings of two more churches. The Baptist minister had two with him at his evening service. And I forgot to state that on Saturday night a group met the Y. M. C. A. boys at a banquet.

At 7 o'clock Sunday night the fellows took the Volunteers' Service, corner Market and Santa Clara; and it was mighty interesting to watch the crowd as they heard them sing and listened to what they had to say.

But the most important meetings were held Sunday afternoon. Mrs. E. W. Allen, Dean of Women at Stanford, presided over the Young Women's meeting and two Stanford graduates spoke to them. Mrs. Allen and these sepakers made a deep and permanent impression; and as did every other meeting, it resolved itself into a personal conference session which broke up into a dozen groups.

Roth had the boys in another part of the building. He was speaking, as a Christian athlete, about the things a boy ought to know. It was the most effective thing I ever heard. I could have wept that it had not been done before. It was so necessary, so vital. For an hour and a quarter he talked with the boys; simply, straightforwardly, calling things by their right names; with a certain charming sweetness and sincerity, he opened their eyes to the things they should understand. I have always half feared this sort of thing before a group, but Roth ought to go to all the boys of California—just now, while he is himself young and has such standing at the University.

Afterwards in the Social room he spent the next hour with some of the boys—about fifty of them grouped about him.

I count that meeting, the boys' banquet, Miss Paxson's meeting with the girls, and the meeting under Mrs. Allen as the most important sessions.

The Sunday evening hour was a joy. The whole crowd was on the platform and in that congregation, in San Jose; in all the world, there could be no place for him who sitteth in the seat of the scornful. It is impossible to successfully scorn such a crowd. For they represented the physical, the mental and the moral aristocracy of the earth; and to question the witness of such a group would be much like criticising the morning sun when it leaps above Mt. Hamilton. It would be a little severe on the critic. We had on that platform the men and women who constitute the strongest force in the University. They are the big ones,—however they are taken. They are the leaders, the inspirers, the ones who at Stanford are helping very successfully to create the new Stanford spirit.

The Congregational Church asked no returns. The purpose was to live this large life into the student life of our community.

As a result of the personal conferences a large number of young people—mostly High School students—have given their hearts to Jesus Christ and will be received into the church soon. For much helpfulness too we are indebted to Paul C. Brown of the State Endeavor work, who looked after this part of it so thoroughly.

The meetings were in charge of Weist, the Y. M. C. A., secretary of Stanford. He led the singing and had full care. He is a peculiarly attractive man of winning power. I could not name others without naming all. A further joy in the meetings came from their testimony to the fact that they—the men and women— were taking back to the University more than they brought.

Among many other things—in that it belongs to the new Laymen's Movement, etc., these meetings demonstrated clearly what I have long believed, viz: that the richer content of the Bible which is being yielded by modern scholarship, and the freer and wider knowledge of Jesus Christ which has sloughed so much that is dead, and out from which he rises like the Son of the Morning, that these newer conceptions carry at their heart a burning evangelical zeal which must amount to nothing short of a spiritual renaissance.

The Salvation Lassie, with no knowledge other than that "it works," never cried her passionate cry, "Come to Jesus" with a deeper spiritual earnestness than did these quiet, cultivated university men and women. For they bore witness to the dread reality of sin and to the power of God in Jesus Christ to save and the calm strength and richness of their lives carried everything away.

A massed lay testimony to the Reality and Joy of the Life of the Spirit is what the world needs. And I wonder as I say that word if someone thinks I mean the "prayer meeting type" who "speak in meeting." I recently heard one sniffle and say, "I thank God I never had any doubts." Well, he hadn't; only there was no necessity for so urgently suggesting the reason.

The shrill cry of the world today is for God; and too much have the people who know God hired a man to tell the world that He Is. But the spiritual renaissance, the great new day, we promise shall be born of the witness to God's reality and the joy in His service, on the part of the men and the women of the church. This much the "Stanford Invasion" prophesies.

The meetings here described began with an evening service on Thursday and concluded Sunday night. They included many smaller meetings, men's, boys, girls, women, specialized boys, specialized girls, banquets, teas, personal and group conferences, High School talks, and street corner gatherings—in all of which testimony was borne to the reality of the Life of the Spirit and the Lordship of Jesus Christ.

A PASADENA CLERGYMAN IN THE EDITORIAL CHAIR.

The Rev. Dr. McLeod, pastor of the First Presbyterian Church of Pasadena, edited recently one issue of the Pasadena Daily Star. The Chicago Tribune asys:

"He entered the editorial offices with the young vigor of an undaunted conviction that nothing in the nature of the newspaper business presented an obstacle to a man of intelligent theories, even though the details of execution were unknown to him.

"Mr. McLeod did his day's work, and the profession, observing the fruit of the labor of the amateur, can say that he did it well, but here is the expression of his revised convictions:

"My time is now almost up as I pen this last line; my hand is almost paralyzed; my brain is befuddled, and I am free to confess that I am right glad to vacate the holy spot. Such rush and riot and disarray! Such a jumble and pot-pourri! It strikes me as the daily effort to bring order out of chaos, and to do it lightningly quick. I am reminded of the memorable words: 'The earth was without form and

void, and darkness was upon the face of the deep, and the spirit moved upon the face of the waters.' Never shall I criticise newspaper men more. I shall pray for them. They will have my heart's forbearance henceforth and forever, the hardest-worked, shortest-lived, poorest-paid brain workers on this weary old world of ours."

No one gets more satisfaction out of such experiences than the newspaper men. Day after day, with great regularity, the newspapers go into the homes and places of business, and only those back of them know the exceeding great strain under which they are produced. They who bear the burden are glad when now and then some light is thrown on the conditions, as in this experience by Dr. McLeod.

Every work however, it should be remembered, has its perplexities, difficulties and strain. And the thought we have in this connection is that there should be wide-spread forbearance among men.

SOME MISSIONARY EXPERIENCES.

By Dr. H. H. Atkinson, Harpoot, Turkey.

An Account of Village Visiting.

I have just returned from a village. It was an unusually busy one so I want to tell you about it. Harpoot is rich in the number of villages round about. Perhaps no station in Turkey has so many as we have. In many of them we have churches and schools in a more or less prosperous condition. I like to be recognized as the Protestant American physician, but I want to be the friend of all. I think it a very useful form of Christian endeavor to go to a village prepared to do medical work and also to speak in the churches as often as I can get time. The Turks are usually friendly from selfish motives, the Gregorians sometimes friendly, but I always receive a welcome from our communities. Last week I went to a village where they were having a severe quarrel between the two communities and as I was the guest of the protestants I saw only protestants as patients because none of the Gregorians would come to me. They are like a lot of children who need scolding, encouraging, being pulled up on their feet. They need lots of help.

Soon after return to Harpoot the pastor of our church in Itchme and the teacherpreacher at Haboosy called on me and urged me to visit their villages. I have many good friends in those villages and so gladly promised to do so. Then I took my Choonkoosh trip and other things prevented my going until last Saturday. We have had a very mild winter and it was a beautiful spring-like day. Just the time for a long jaunt. So I told Baron Mardiros to put the things on the horse and we would go to Itchme. We were off by nine. We went first to our hospital building to see how the work was going on, and give the workmen some instructions. Then I sent Baron Mardiros to the market for some bread and olives, while I struck across the plain for the Harpoot-Itchme road and told him to follow and overtake me. Neither of us knew the road across. I succeeded in finding it and went on and on and no Mardiros. Finally after more than two hours he overtook me. He had missed the short cut that I had found and came by a more roundabout way. We ate our bread and olives on horse-back, jogging steadily along. At two-thirty we reached Haboosy, called on Baron Bedros, the preacher, told him that we hoped to visit him in a week or two, asked him to make arrangements for our coming and went on another hour to Itchme. The pastor was at home and was glad to see us. We told him to make arrangements for us for the following afternoon. I asked for a service in our church at three p. m., one in the Gregorian church at five, their usual time for vesper service, and asked him to advertise the fact that I would remain Monday morning and see all who wished for medical advice and that also I had medicines with me which Baron Mardiros would dispense to those who needed them. He replied that he could arrange it all but the Gregorian service, that the priest was not very friendly and had not permitted any missionary to speak in his church. It is my custom in these village visits to see all who will come freely but to charge for medicines dispensed. So I decided to use a lever on the priest. I asked the pastor to give him my warmest greetings and tell him that if he would let me speak in the service I would see the sick in his flock freely. Then we went on to Sheikh Hajy, another hour's travel. This is a mountain village, filled with a rough class of Turks, Armenians and Kurds. We have a small community under a reformed teacher. Here the Gregorians and Armenians are united in their schools. The teacher happened to be out walking and gave us a warm welcome. We were glad to be at the end of our thirty-mile ride.

Sunday began with a service at seven, at which I gave them a fifty-minute talk. Next we had breakfast and then the clinic began in the school room. We saw the women and the children first and then the men. We were busy as we could be until one o'clock, when it was time to go back to Itchme. We had to drive away a crowd who were begging either to be seen or for medicines. I told them to come to Itchme in the morning, and I would see them there. After a hurried bite, we got on our horses and went back to Itchme, just in time for the afternoon service that we had asked for. There was a good attendance and we had a nice meeting. After the service there was time for a half hour's rest before the service in the Gregorian Church, which had ben arranged and well advertised by the good pastor with the use of my lever. The room was small and dark, but it was crowded to its capacity. They paid unusual attention for a Gregorian audience. When speaking in a Gregorian church I usually choose a semi-hygienic and bring in as much of the Christian Message as possible. This time I took the medicines that God had given us for a subject. It seemed to please them. Many thanked me for the talk, but the priest seemed the most pleased of all. A late dinner, a quiet evening with the pastor, and we retired early.

We were up at dawn and found the pastor already up and bustling around that we might have our breakfast in time, before they began coming. Sure enough several came before we had finished eating. So I began my clinic before Baron Mardiros had his drugs in place. Then they came in crowds. There were always fifteen or twenty in the room and a crowd outside. Here in the Orient when any one goes to the doctor all the other members of the family not busy have to go along. At noon we stopped to eat a cold bite and went to work again, and still they kept coming. Armenians, Turks and Kurds, from Itchme, Zartareech and even Sheikh Hajy, where we had been the day before. I succeeded in finding time before sundown to take a short

walk in the fresh air, but left Baron Mardiros still dispensing medicines.

Three-fourths of the cases consisted of eye diseases, malaria, intestinal worms, or some form of tuberculosis. The first three required little time for diagnosis and prescribing. Those needing operation were advised to come to Harpoot, others to come here for more careful examination or hospital treatment. In this way I was to see sixty-three at Sheikh Hajy and a hundred nineteen at Itchme, not counting some who returned a second time for further advice. Not half of those taking prescriptions got them filled, yet we felt that we had relieved a great deal of suffering and done good to many. Baron Mardiros took in more than fifteen dollars from the drugs dispensed.

THE SIN OF THE PUBLICAN.

Professor James Stalker.

(Elsewhere in The Pacific this week will be notice of Dr. Stalker's new book on "The Ethics of Jesus." We give our readers a taste of this valuable book in this excerpt on "The Sin of the Publican."—Editor.)

In every country there is a lost class, the peculiarity of which that it has given way to the appetites of the flesh to such a degree that its sin can no longer be concealed. What others do by stealth and in secret, if they do it at all, the members of this class do openly and in public, either defying public opinion or being too destitute of self-control to be able to hide their weakness. In our own country, as is well known, there exists at present such a class of formidable dimensions, characterized by many designations, such as "the lapsed masses," "the submerged tenth," "the residium," and so forth. Its members have fallen away from connection with the Church and from the habits of respectable society; it is by them that the police are kept busy and the prisons full; and to them is due the difficulty of solving such a problem as the housing of the poor; but the principal mark of the whole mass is that it is sodden through and through with a strong drink. Such a class existed in Palestine in the time of our Lord, and it plays a prominent part in the Gospels, where those composing it appear under such designations as "publicans and sinners," "publicans and harlots," "the lost sheep of the house of Israel." As this last name indicates, they were those who had broken through the fences of religion and social observance by which Jewish life was regulated and distinguished from the world at large, thus allowing themselves to become a reproach and a menace to all by whom these barriers were respected. So far had the publicans gone in defiance of traditional custom and national feeling as to sell themselves to the foreign power by which the country was held in servitude. They were, accordingly, looked upon as having forfeited their nationality and gone over to the pagans; and the very worst that could be said of any man was that he was "an heathen man and a publican."

The attitude of Jesus to this class was one of the most singular and characteristic features of his career; and, when fully understood reveals more clearly perhaps than any other circumstance the secret of His mission.

The respectable and religious classes of the land had no doubt what their attitude to the publican and sinners ought to be. They frankly and heartily detested them, taking no pains to conceal their hostility. They treated them exactly as, in the physical world, they did leprosy, and they flattered themselves they had good reason for so doing. Undoubtedly the members of this class wherever it exists, ar infected persons, who spread moral contagion. A harlot, for instance, is a menace to every respectable home. She lives by corrupting those of the opposite sex; and what else can be so utter an insult to her own sex as her trade? Such sinners are infinitely more dangerous than the smallpox or cholera. And they ought to be made sensible of their degradation. Kindness shown to them is unkindness to others who are far more entitled to consideration. It is only by stigmatizing their course of life as it deserves that society is able to prevent others from adopting it.

Such was the theory of the religious classes, and it appeared to be supported by their religious books. In the Book of Proverbs, for example, one of the principal aims of which is to warn the young and inexperienced against evil company of any kind, "the strange woman," as she is there called, is held up to especial reprobation and contempt. The prophets in like manner, while launching their thunderbolts against every form of public iniquity, are specially severe on luxury and riot. John the Baptist, the last of the Old Testament prophets, atacked the public iniquity of the time in the plainest of terms, pointing out to each class of his hearers the besetting sins which must be given up. In all ages indeed, this is the role of the prophet, as we see in such modern instances as Savonarola, Hugh Latimer and John Knox. In our own day many Christian ministers are roused to prophetic vehemence by drunkenness, pouring indignant floods of denunciation not only on the habits of the people, but on the traffic by which these are encouraged. With drunkenness they associate impurity and gambling, as a trinity of evil, against which the forces of Christian society ought to be embattled, as being both dishonouring in the highest degree to God and destructive to men.

It is remarkable, however, how little of his eloquence Jesus directed against such carnal and public sins. He has plenty of prophetic indignation, but it is reserved for sins of a wholly different cast. And toward the members of the class in which these open sins prevailed He manifested a surprising leniency, not to say partiality. The most striking single instance is that preserved in the Gospel of St. John, although probably not recorded by the pen of the Fourth Evangelist, of the woman taken in adultery, over whom Jesus cast the shield of His protection, to the discomfiture of his accusers. But in the Synoptists we have the case of Zacchaeus and the still more touching one of the Woman who was a Sinner. Matthew, the publican, is chosen to be an apostle; and Jesus attends a feast of publicans, given at his house. So unlike was the conduct of our Lord in this respect to that expected in his native country from a religious teacher, that it excited the most damaging suspicions and evoked the most cutting criticisms, although it is difficult to believe that His enemies were not consciously lying when they characterized Him as a "gluttonous man and a winebibber, a friend of publicans and sinners." Even the excess, however, of this accusation shows how inexplicable His conduct seemed to his contemporaries.

What is the explanation of it?

We may be certain that it was not due to any insensibility on His part to the wickedness of open and carnal sins. It is impossible to believe that one who loved God as He

did could be indifferent to the high-handed breaking of the divine laws; and it is equally impossible to believe that one who loved man as He did could be tolerant of that which is so infectious and so deadly. It can be proved by quotation from His words, that He appealed to the Ten Commandments, where such sins are forbidden, with an earnestness not less warm than those of the Baptist himself. Against at least one public sin prevalent in His native land He frequently turned the point of His invective—the practice of profane swearing—a sin treated by many in His day as it is in our own, with levity, but which filled His soul, as it might have been expected, with abhorrence. He has drawn at least one full length picture of carnal sin, matchless in its fidelity. This is the parable of the Prodigal Son. Never has the natural history of sin been so realistically depicted, from the intoxication of its opening to the misery and degradation of its closing stages. It is a scene from real life rather than a parable; for there is not a town in the world which cannot produce a story to match it; yet, all through, there is the suggestion that the visible fall is not the worst: the spendthrift loses his home, his father, his means, his health and his character; but the worst loss is that of his God and his destiny.

Another thing of which we may be equally sure is that the leniency of Jesus to this class of sinners was not due to such an affinity with them as His enemies attributed to Him. Arguing from the proverbial belief that like draws to like, they affected to believe that His partiality for such society was due to sympathy with their ways of living. And this mode of interpreting his conduct has not yet died out of the world. There are at the present day literateurs of international renown who seek their heroes and heroines among the outcasts of society, whom they invest with all the virtues necessary to excite the admiration and affection of their readers. Thieves are depicted as miracles of generosity, and harlots as paragons of purity; and the narrative is so managed that the virtues atone for the imperfections, and the crimes are made to appear more misfortunes than faults. The heroes and heroines are the victims of circumstances, and society, which draws in its skirts as they pass is really more to blame than they. Not infrequently has the name of the Teacher of Galilee been invoked to legitimatize such representations, it being taken for granted that he would have judged in the same way. But one essential point is missed by those who thus in our day patronize Jesus, as it was by those who criticised Him in His own—namely, that he invariably drew near to the outcasts for the purpose of reclaiming them. He went among them, as He said Himself, as the physician goes among the sick. Never was there a more unanswerable argument; for where ought a physician to be if not among the diseased? and, the more desperate the disease is, the more imperative is it that he should be there. But the virtue of this argument depends entirely on the supposition that he is there to cure. Too often the modern writers of whom I have spoken flatter instead of curing, making light of sin and putting excuses in the mouths of those who practise it. But Jesus induced Zaccheus to disgorge his ill-gotten gains and commanded the woman taken in adultery to sin no more. The publicans and sinners never received the impression that He had come to be one of themselves; they were perfectly well aware that He had come to win them from an evil life.

Yet there was in His behavior a remarkable novelty; and, although the world has since then traveled far in His company—so far that the hostility of His contemporaries as to His efforts on behalf of the fallen are now hardly intelligible,—it is still far from comprehending his secret The settled conviction of His contemporaries and predecessors was that, in dealing with carnal and open sinners, a religious teacher must attack their sins without mercy or circumlocution, pounding at them incessantly, condemning and exposing them. There is nothing else to be done, it was thought; and this is still the conviction, conscious or unconscious, of many earnest souls. But Jesus, while not less sensible that others of the magnitude and heinousness of such sin, recognized that these did not make up the whole history of those guilty of them. Conspicuous as their offenses might be, towering aloft and inviting the lightning of prophetic denunciation, there was another side, less visible and less easy of access, but, when found, far more capable of being penetrated with the message of Heaven. Can anyone look at the Woman who was a Sinner, kneeling at the feet of the Saviour, the expression of her love so passionate and yet so restrained, without being convinced that, in spite of her awful past, there were in her composition elements of womanhood of the finest quality, waiting for disenthralment? In short, there is a conscience in man, even at his worst, and Jesus habitually made use of this as a lever to overturn the fabric of iniquity. It is by the good in everyone that the evil must be overcome. This was the secret of Jesus.

The locus classicus, in which we must seek the innermost thoughts of Jesus on this vital point, is the fifteenth chapter of St. Luke. The woman's piece of silver did not turn to copper or lead when it was lost. In one sense its value was reduced to zero, because, for the time, it was of no use to its owner; and this is an image of the fact, no doubt intended to be suggested by the Preacher, that an impenitent sinner is throwing away thousands of opportunities of being useful to God and man. In like manner the Lost Sheep is an image of the misery, conscious or unconscious, of his condition. But although mixed up with dust and dirt, the coin has not been changed to dust and dirt: on the contrary, the eye and mind can see it shining where it lies, even before it is discovered, as the imagination of the miner sees the diamond, condensed from secular pressures, sparkling below the quartz. And, in the same way, Jesus taught the world to divine behind the iniquities of the chief of sinners a possible son of God and heir of eternity.

So far, indeed, from becoming valueless through being lost, the coin thereby acquired an extraordinary value and interest in the mind of its owner. This fact is the salient point of all the three parables of the fifteenth of St. Luke. The Pharisees were acting on the supposition that those whom God had lost were forgotten or hated by Him; and they believed they were acting in accordance with His mind when they neglected or hated them too; but Jesus proved to them by a series of illustrations, which could easily have been multiplied—for the principle once admitted can be illustrated by a hundred instances—that the very fact of being lost lends to any object a new value in the eyes of its owner. The desiderium may increase till it is an all-absorbing agony, leading to the most preserving efforts

to find that which has been lost. This is human nature. Jesus appealed to the world to confirm His reading of the human heart; and, in the depths of his own consciousness, He was certain that it is divine nature also; and so he ventured to announce it as the sentiment of Heaven—"There is joy in the presence of the angels of God over one sinner that repenteth."

NEW BOOKS.

"The Christian Pastor in the New Age." By Albert Josiah Lyman. There are given to the reading public in this volume the Sheperd Foundation lectures at Bangor Theological Seminary in 1909. They were on topics as follows: The Pastoral Spirit, The Pastor as Comrade and Counselor, The Pastor as Spiritual Sponsor and Social Mediator, The Pastor as Parish Organizer and Leader, The Pastor as Preacher. Dr. Lyman dedicates this volume to the people of the South Congregational Church of Brooklyn, whose unswerving fellowship, he says, has been his joy and song during the thirty-six years of his ministry among them, and in whose faith and patience and wonderful unity of kindness he has found clear warrant and noble witness for that view of the Christian pastorate which he presents. We quote one paragraph from the lectures: "The pastoral spirit follows the sermon, or rather follows it up, by carrying it out into the parish, making it the unobtrusive text for a score of interviews; for wayside allusions, for genial turns of administration. The pastor walks into the sermon, and the sermon walks out with the pastor. This gives coherence and continuity to the entire ministerial life. The Sunday service is not a weekly lectureship, but a pastor's watchfire, along which people and pastor are moving together in one common and constant march." (T. Y. Crowell & Co., New York; $1.00 net.)

"The Ethics of Jesus." By James Stalker, D. D.—This is Dr. Stalker's greatest and most important book. "Imago Christi" has been the most popular of his books, but this new one bids fair to take the lead. The aim is to set forth Christ's concept of life, its relation to him and to the world. The volume is divided into three parts : The Highest Good, Virtue, Duty. There are chapters on the following topics. The Gospel of Blessedness, The Kingdom of God, Righteousness, Missing the Highest Good, Sin, Repentance, Faith, The Imitation of Christ, The Cross and Offenses, The Love of God, The Things of God, The Love of Man, The Things of Man, The Family, The State. Dr. Stalker says that it is not easy for him to judge how far he has succeeded in reproducing the mind of Christ, but he is not without hope that those who may in the future grasp the Master's drift more justly and reach deeper into Christ's teaching will recognize him as a fellow student who has not shrunk from labor and to whom the subject has been inexpressibly dear. We give in The Pacific this week an excerpt from this book. (A. C. Armstrong & Son, New York; pp. 400; $1.75.)

"Anti-Saloon League Year Book." By E. H. Cherington. The Anti-Saloon League Year Book for 1910 is a valuable encyclopedia of facts and figures dealing with the liquor traffic and temperance reform. One cannot turn its pages and read the statistics and statements and fail to find encouragement in the battle against the saloon. We are indebted to this Year Book for the statistics out of which we prepared for The Pacific last week an article entitled "The Pacific Coast and the Saloon." Similar information concerning every State in the Union is to be found on its ages. There is a large amount of information concerning liquor and crime; and much concerning the towns and cities and States that have voted out the saloon—showing improved conditions. The book is published by The Anti-Saloon League of America, at Westerville, Ohio. It may be had in manila cover for 35 cents; in cloth for 60 cents.

"Our Total Christianity." By the Rev. Chas. R. Brown. This volume contains the seven Sunday evening addresses given recently by the Rev. Chas. R. Brown in the First Congregational Church of Oakland. The topics were: The Baptist Part, The Episcopal Part, The Methodist Part, The Presbyterian Part, The Roman Catholic Part, The Unitarian Part, The Congregational Part. The subjects were treated in Mr. Brown's ever interesting and informing manner and will be found well worth reading. They are published in a neat linen-paper covered volume by Wood & Coudrey of 876 Broadway, Oakland, for 25 cents. By mail 30 cents.

A STATEMENT TO CORRECT MISAPPREHENSIONS.

Berkeley, California, April 23, 1910.

In view of the misapprehensions which have arisen in the minds of many, owing to the manner of dismissal of the Reverend G. L. Tufts by the central authorities of the International Reform Bureau, the undersigned consider it a simple act of justice to issue the following statement.

On April 22, 1910, representatives appointed by different denominational bodies to advise in the conduct of the local and state work carried on by Dr. Tufts under the name of the International Reform Bureau and several other persons met at the Berkeley Y. M. C. A. to hear a report from Dr. Tufts, the auditor appointed to audit his accounts, and from Professor Thomas H. Reed of the University of California, on the legal phases of the question. After listening to these reports, it is our opinion that Dr. Tufts has carried on his work not only honestly, but with great care and accuracy in all financial details. We are entirely satisfied with his account of his stewardship, and are free to express the conviction that the statements sent out on authority of the General Superintendent prejudicial to Dr. Tufts do him a great injustice. We would have it further understood that neither we nor any other body within Dr. Tufts' district had the power or disposition to remove him. His work has been entirely satisfactory to us, in methods and results, and to the best of our knowledge and belief, what has occurred should reflect no discredit upon him.

(Rev.) E. D. McCreary, D. D., President Board of Directors; (Rev.) M. R. Drury, D. D., First U. B. Church, Oakland; (Rev.) S. D. Hutsinpiller, D. D., Dist. Supt. Calif. M. E. Conference; (Rev.) George G. Eldredge, St. Johns Presbyterian Church, Berkeley; (Rev.) Samuel C Patterson, North Berkely Congrgational Church; (Rev.) J. A. B. Fry, Epworth M. E. Church, South, Berkeley; (Rev.) R. S. Eastman, Knox Presbyterian Church, Berkeley; (Rev) M. A. Kelsey, Friends Church, Berkeley; (Mr.) F. A. Jackson, Secretary, Berkeley Young Men's Christian Association.

CHRISTIAN ENDEAVOR NOTES.

Rev. Arthur B. Patten.

Christian Graces. I Peter 4:7-1; Col. 4:6.

The Christian Graces are first a matter of the disposition, and second a matter of the deportment. When the grace of God conquers a man's disposition it has captured the citadel of his life. Dispositions are made rather than born. Temperaments, however, are born and not made. Your disposition is what you do with your temperament. Temperament is nature; disposition is character. We are not responsible for our temperaments; but we are responsible for our dispositions. God alone gives grace, but we must grow the graces.

"'Tis God gives skill,
But not without men's hands;
He could not make Antonio Stradavari's violins
Without Antonio."

1. The grace of **serious-mindedness** lies behind all sincere living. We cannot learn too soon that life is real and life is earnest. It is good for a man to bear the yoke even in his youth. It should be borne never with depression, but ever with the dauntless spirit of young life. There is altogether too much indifference to duty; too much careless easy-going. Reverence and thoughtfulness are graces sorely needed in our modern world. But these are brave virtues and should be rendered as befits them without dejection or gloom. Thoughts of duty and of everlasting accountability ought to arouse us to soldierly courage and to patient campaigning for the right and the real in life. None of the great and noble joys will be lost. Certainly the faith joys and the love joys will remain. We shall have the joy of our Lord, and in all our seriousness we shall take it reverently and not riotously, but it does not mean that we shall take it glumly. No one on earth was ever so sober-minded as Jesus Christ, and yet no one was ever so blithesome.

2. The graces of **brotherly love** and **hospitality,** which are the flowering of the friendly spirit, are high ministries of life. They are born of a real human interest and of a passion for good will. But while they are of the heart and in a measure spontaneous, still they need to be cultivated as a fine art, and in their exercise we must study to show ourselves approved. Brotherly love will grace all occasions, but hospitality must make occasions; and it must make occasions not only for our intimate friends and for our social clique, but also for strangers and outsiders,—and even for outcasts. When Christian brotherliness runs high there will be no outcasts.

Then brotherliness must make us considerate and hospitable in business and public affairs. The commercial world, the political world and the professional world must be reorganized so as to give every true man a welcome, and so as to help on every good man's welfare. The bulls and the bears must be caged. Cut-throat competition and cornering combinations must themselves be cornered and cut out. Of course we can never make it easy for inefficient men to succeed; but we must always be unwilling to succeed ourselves by cunning of by craft or at somebody else's expense. The brotherly man may still believe in the survival of the fittest, but he will also believe in helping to fit as many as possible to survive.

Edwin Markham has recently given us the significant phrase, "affectionate justice." It is a good watchword for the coming brotherly and hospitable civilization.

3. Another glory of the Christain life is **gracious and tasty speech.** It means at all times words fitly spoken, and it must mean sometimes the soft answer that turneth away wrath. For every idle word we are to be brought into judgment, and 'for every idle silence," too. Your speech is your testimony. You are to be as much concerned to have something to say and then to say it well as you are to guard against chatter and chaff in conversation. There is nothing constructive in stopping the talking of gossip unless you take up talking gospel.

There is nothing much more beautiful in life than brotherly and hospitable speech. But the Christian speech will be not only with grace, but also seasoned with salt,—clean and wholesome. The insinuating jest, the suggestive hint and the artful intimation of evil thought or fact,—these are to be avoided as religiously as the coarse joke and the vile story. But the full grace of salt-seasoned speech demands far more that the cutting out of our talk the unsavory story or suggestion; it demands that we speak positively out of the purity of our hearts, and also give the world a constructive gospel of cleanliness and morality.

Our words should breathe the very atmosphere of virtue and spiritual health. Then we must not fail to speak out against modern vulgarities, and against individual and social immodesties. O, to be a voice, a persuasive voice, to cry down the shame and shamelessness of modern society, and to lift up the white standard of incorruptible manhood!

HOW NEVER TO DIE.

Joseph Rowell.

I was sitting in my study one evening, and reading the story of a mummy discovered in Thebes, having only this inscription: "The Great Lady." Those who wrote this thought this sufficient. She was so eminent that all generations would know whom the sleeper had been. Yet no man living will ever know the name of "The Great Lady."

Then the thought came, "I shall soon die and be forgotten." It was agony to think it. I sprang from my seat and rushed out into the open air. The bright stars were all shining and smiling at me. There was noble Orion and the matchless Sirius, the Pleiades and Aldebaran, the lonely, beautiful Vega. Then I thought these stars all shone as brightly on "The Great Lady" as now they shine on me, and they have been shining on all the generations for six thousand years with undiminished brightness. I heard them whisper, "Do as we do. Shine, and live on." I said aloud, "I will, I will not die, I will never die. I will write my life into the lives of other men and will live on so long as the world shall last."

This is just what I have been trying to do. For seventy years I have been trying, not unsuccessfully, to lead sinners to Christ. For the fifty years spent in this city, my missionary helpers have been of the same mind as myself, and more than fifty-seven hundred persons have been, one by one, led to accept Christ as their Saviour, and have gone out to win other souls. Some of these are in glory, now, and some are toiling on still. I shall meet them all by and by, and shall then know that I did not live for nothing.

A NOTABLE DEDICATION.

W. N. Burr.

I once heard a tourist from the East say: "It seems strange to me that almost everywhere I go in Southern California I find the finest people in the Congregational churches, and yet the shabbiest church building is usually the Congregational church." That remark is now several years old, and in several places that I can think of, it would still apply. But we can begin to see our way out. The building bee is buzzing in the bonnet of several Southern California Congregational churches, and not many years hence we shall have church buildings, as well as "fine people," of which we may be proud.

The church at Santa Ana has accomplished what many others are trying to do. Just one year after sounding the first note of appeal for funds for a new building we see the new building completed, at a total cost of $27,000, with, I believe, something like $5,000 of indebtedness.

The floor-disposition is that of the Greek cross, and the building is surmounted by a dome, "symbol of God's love, overarching humanity." Refined precision, order, symmetry mark every detail. Even the pulpit is Corinthian, and all curves correspond with the half-circle of the dome.

The services of dedication were held on Sunday, April 17, and extended through the following week. President James A. Blaisdell, D. D., of Pomona College, preached the dedication sermon on Sunday morning; in the afternoon a fellowship meeting of the Santa Ana churches of various denominations was held, with addresses by the pastors of the Baptist, Presbyterian and other churches; and at the evening service addresses were made by former pastors of the Santa Ana Congregational church. Monday brought a Fellowship Meeting of the Congregational Churches of Southern California. Tuesday evening an organ recital by Mr. Frank L. Anderson, of Pomona College, assisted by the choir. Wednesday evening a reception to the public in the parlors of the new church. Thursday evening, the annual church reunion and supper. Friday evening, a "Young People's Social," to which the young people of the city were invited.

The Monday Fellowship Meeting brought together a goodly number of ministers and lay members from the other Congregational churches of Southern California. The theme for discussion was "The Mission of the Church." The first speaker, Rev. William W. McLane, D. D., of New Haven, Conn., General Secretary of the Advisory Committee of the National Council, emphasized the missionary vision and propaganda of the church as evidence of a correct conception of its mission. The church must not only do comfortable things for itself, but it must reach out, as did the Master, and seek to save that which is lost. Our Congregational churches have stood well in the past for this saving work, and we must not now fall behind. The spirit of business and of political life is changing, and the church must adjust itself to the new order. There is a demand for a more systematic effort along the line of providing the means for our work of seeking and saving. Out from this demand has grown "The Apportionment Plan." It seems to be the best thing yet suggested for bringing each of our benevolent societies before every church, and for securing benevolent contributions from many of our people who have been overlooking their privileges along this line. In no state do we find the "Plan" being better worked than in Southern California."

The second address of the afternoon was by President Blaisdell of Pomona College. "It is a matter of exhilaration to listen to the recital of the accomplishment of 'things that cannot be done.' **Any** victory for the Kingdom is a victory for the entire country. This Santa Ana victory means advancement not for the Santa Ana church alone. It is good work at West Point that later wins victories in military service. One of the true West Points of our Congregational service for the Kingdom is the Christian college. I want to make an appeal for college enthusiasm to go hand in hand with missionary enthusiasm. When Williams College was only twenty years old a group of her students sat one day under a haystack and dreamed of world-conquest. How was it that the dream came out from a college rather than from some manufactory? Far-sighted men have shown their statesmanship by founding colleges. Two hundred fifty thousand dollars to be raised by July 1, is now the slogan of Pomona, of which amount Mr. Carnegie has promised the last $50,000."

Pastor-at-large Maile: "Paul's favorite illustration centered upon the soldier and all that the soldier implies. We have here in Santa Ana a fine new fortress of the first class. There are others at other centers that show the marks of the service of years, and out on the frontier the forces of the skirmish line are taking new territory for the Kingdom." Mr. Maile then reported recent experiences in the Imperial Valley and in the Kern county oil fields, where new churches are springing up almost every week.

Rev. Chester Ferris, of Corona, spoke on "The Message of the Ministry to the Modern Church." "The minister was never more needed than he is today, and the demands made upon him were never so varied and exhausting. He has greater difficulty than ever before in getting a bearing, and keeping at the same time his self-respect. He must not only have a hold on his subject-matter, but he is expected to secure results after the manner of the commercial drummer." Mr. Ferris then amplified his thought concerning conditions of success in the modern ministry under four heads. 1. He must be possessed of the passion for social righteousness. 2. He must be possessed of the passion for regeneration of the soul-life through Jesus Christ. 3. He must preach the message of hope and comfort. 4. He must be a man of missionary vision, his eye alert and sweeping the field of missionary vastness.

Rev. C. P. Dorland, Superintendent of Benevolences, in a hopeful address said: "Back of the accomplished fact an ideal will always be found. Jesus Christ is an ideal, **our** ideal, and we try to hold Him up before the world, the whole world, that He may draw all men unto Himself. The Apportionment Plan is an ideal condition, and we may not be able to attain unto it at once, but it beckons us **forward;** and that is always worth while. We are finding as we try to work it, that the achieving of the 'impossible' is actually being done over and over again. We are raising money every week on fields on which 'no more can possibly be secured!'"

Rev. Willard B. Thorpe, of San Diego, spoke earnestly on the spiritual work of the church. "In the midst of our activities of various kinds, we must take heed lest we lose

sight of some vital things. We sometimes hear it said that the church is not a hospital; but the church is a hospital, and its business is to give aid to the injured. The people have a right to look to the church for help in their daily lives. It should feel that its mission is to find men who need to be shown the way of life, and to search out those who need to be comforted and consoled. We need to make a great deal more of the ministry of comfort and consolation."

After these addresses a little time was given for remarks from the floor. Pastor Seccombe spoke words of appreciation of the messages that had just been given. "Each man has voiced the conviction that has laid hold upon him as he has been thinking into the mission of the church. It all proves that the work of the church is a tremendous undertaking, and that the pulpit today is intensely alive to its mission of leadership."

Rev. S. G. Lamb, of Etiwanda, said: "**Whatever** talents we possess God expects us to use them for the Kingdom. The great work of the church is to 'go' to the heathen in whatever way we **can** go."

Rev. H. P. Chase read extracts from old diaries, records made in 1887 of his work in and about Santa Ana before the organization of the Congregational church, and entries made in 1889 at the time of the organization.

Fred M. Wilcox, Conference treasurer, spoke approvingly of "inspiration when it is accompanied by good hard work. In hardly any of our churches have fifty per cent of the members been contributing to the work of the benevolent societies of the church."

At 6 o'clock lunch was served in the banquet rooms of the new church. The after-dinner speeches were most of them stolen from the "In Lighter Vein" departments of the monthly magazines. It is very evident that this bunch of ministers—Toastmaster Lash, of Pasadena; Mallows, of "Plymouth," Los Angeles; Williams, of Redlands; Thorpe, of San Diego; and Booth, of Long Beach—together with all the rest of us, but these were our spokesmen—is in the habit of imbibing freely at the bar of the god of Humor, as his wine is poured out by magazine humorists.

Pastor Secombe gave a few facts concerning the new church building which led us back into more thoughtful ways; and then the real heart of our fellowship one with another was touched as Dr. James M. Campbell and Rev. George Morrison, who had just come in, reported that they had been attending the funeral of one of our number, Rev. Alex. McGregor, of Whittier, who had been called forward to life beyond the veil a day or two before. It is not difficult to turn from mirth to tenderness and sympathy when Christ is "all and **in** all." Rev. James H. Lash and Rev. George Morrison were appointed to send a sympathetic message to the family of Dr. McGregor.

Promptly at 7:30 the evening service began in the auditorium. In view of the death of Dr. McGregor, Pastor Seccombe selected James Montgomery's

"In the hour of trial,
Jesus, plead for me,"

for the opening hymn.

The one address of the evening was given by Rev. William Horace Day, D. D., of Los Angeles, on "The Church in Modern Life." "1. The church is confronted with the social task. When the church fails to make this emphasis, something is manifestly wrong. 2. The church has an intellectual ministry. It must meet the intellectual difficulties of men. This has its perils, but it is no mean part of our work. 3. But these are as nothing compared with the great central message of the church—"Without **Me**, the saving, power-giving Christ, ye can do nothing. The church in modern life must come straight to this appeal. There is only one fundamental reason why a man's life is small and weak. "He that **believeth** not shall not **see** life." There are hosts of men who have forgotten that the source of power is in that which is **our** central message. We can do all things through **Him** that strengtheneth us. Are we using all the power that has been paid for?"

It was a good fellowship day for all of us who were there to get the benefit of it. Pastor Charles H. Seccombe and his people are to be congratulated on their fine new church and all its equipment. And the rest of us feel that President Blaisdell was right when he said: "**Any** victory for the Kingdom is victory all along the line." We not only rejoice that Santa Ana has taken a marked advance step, but we share in the advance.

La Canada, Cal., April 20, 1910.

Among the Churches

CALIFORNIA.

Pomona.—The Men's Club of Pilgrim Church at its April session had an address by the Rev. Stanley Ross Fisher of Los Angeles on "Ideals in Modern Church Architecture." Also one by Secretary Tenney of the American Board on "Our Churches and the Apportionment Plan."

Lodi.—The Sacramento Valley Association will meet with the Lodi Church May 24-25, and a rousing session is expected, and a full attendance of ministers and delegates is very much desired on the part of the pastor and people of Lodi.—F. M. Washburn, Pastor.

San Francisco, Richmond.—The vested choir of the Richmond Congregational Church, San Francisco, participated for the first time in the church services on Sunday evening last. The choristers, twenty-four in number, made an impressive appearance in their flowing black robes and white cottas, especially as they marched in the processional and recessional. The musical numbers were well rendered by the large choir, which for some time has been under the training of Mrs. R. A. Morrissey, a well-known musician and choir director. The sermon was preached by Dr. Cull, the pastor. An unusually large congregation was present.

Santa Barbara.—The 37th anniversary of the Chinese Mission and the 3rd anniversary of the Japanese Mission connected with the Congregational Church at Santa Barbara were observed on Sunday evening, April 17th. It was an occasion of special interest because six Japanese and one Chinese were baptized and received into the church. They were all fine young men, who knew what they were doing and did it sincerely as unto the Lord. Offerings were made or pledged exceeding $155 and likely to reach $180, which with the regular monthly offering of the Chinese and Japanese will, we hope, carry these missions through to the close of this fiscal year.—W. C. P.

San Francisco, Mayflower.—The Wednesday evening prayer-meeting will be changed on May 3rd to Tuesday

evening. This change has been made so as to have in attendance from time to time, persons who could not come on Wednesday evenings. These persons will speak for twenty minutes on some vital topic—following the usual song and prayer service. Program has been arranged thus far as follows: Tuesday, May 3, an address by Dr. Thomas Parker Boyd on 'The Principles, Practices and Results of Psychotherapy." Tuesday, May 10th, an address by M. J. White, the secretary of the Society for Prevention of Cruelty to Children. On the evening of the 17th there will be an address by F. R. Wedge, a converted prize-fighter, University man and Barbary Coast worker. On the 24th Mr. Astredo, Superintendent of San Francisco Juvenile Court, will speak on "The Conditions that Meet the Boy in San Francisco."

WASHINGTON.

Spokane, Plymouth.—The pulpit was occupied on the 17th—in the absence of H. E. Mills, the pastor—by the Rev. P. F. Shrock of Deer Park. Mr. Schrock came to Deer Park about three years ago and began one of the most successful pastorates in the Northwest. He has gathered together a fine group of strong workers, has built one of the best planned and best equipped churches in the state at a cost of over $10,000, and has put every department of his work into first class shape.

Medical Lake.—An especially interesting address was given by the Rev. Jonathan Edwards of Sprague at the recent Association meeting in Medical Lake. It was a reminiscence of 25 years. Mr. Edwards came to Eastern Washington in 1886. It has been aptly said of him: "Mr. Edwards stands as a link between the men of pioneer days and those who are doing things now. In fact, he belongs to both groups, and is wonderfully active for a man who has seen so much hard work."

Spokane, Church Extension Work.—Recently a representative group of men met and discussed the best plans for doing the extension work which rightfully belongs to our denomination. We are very fortunate in several ways. Our Superintendent, Mr. Wilson, does not know that the English language has in it the word "defeat." Nothing can conquer such a man. Mr. Pritchard, who has done such splendid work at Corbin Park and Garden Springs, has been prevailed upon to stay in this city, although he has a number of good offers to go elsewhere. He will take up work in two new fields to be opened this spring. Mr. Wilson stated a few weeks ago that it is his hope to see an average of one new Congregational church started in Spokane every year for the next decade. If the city keeps up its present growth this is no unreasonable thing to attempt. Mr. J. D. Bassett, of Westminster Congregational Church, has been prevailed upon to accept the presidency of the Spokane Church Extension Society, and has entered on it at once with great interest. He will give to it much thought and time, and with such a leader much is to be expected.

NOTES AND PERSONALS.

The Rev. B. F. Sargent will preach at Sunol on the early Sundays in May.

The Congregational Church at Bakersfield, of which the Rev. E. R. Fuller is pastor, does mission work among the Mexicans and the Chinese.

Rev. and Mrs. C. R. Brown of the First Congregational Church of Oakland will take the steamer for Japan on the 3rd of May. They will be absent two months.

Away back in 1853 Mr. E. P. Flint of Oakland was elected treasurer of the California Bible Society, and he has been elected to that position every year since then. A splendid record, this, of devotion to the work of the Bible Society.

Next Monday the Congregational ministers of San Francisco and vicinity will meet in regular meeting in Berkeley. The time will be given mainly to a consideration of the question of changing the place of meeting from Berkeley to San Francisco.

Professor Buckham of Pacific Theological Seminary expects to leave Berkeley the 24th of May to enter on his Sabbatical year. He will be accompanied East by his family; and Mrs. Buckham and probably Miss Margaret will go abroad with him later in the year.

In the death on April the 16th of the Rev. Alexander McGregor, of Whittier, California loses one of her able and consecrated ministers. Dr. McGregor came to California from Minnesota about three years ago, and was until recently pastor of the Congrepational Church at Whittier.

THE CALIFORNIA HOME MISSIONARY SOCIETY.

The Society closed the year, March 31st, without debt and with considerable advance in many ways.

Six churches became self-supporting during the year, and five new churches were organized. Two churches erected new houses of worship and one built a parsonage.

Forty-five hundred children have attended the Mission Sunday schools.

The amount of money contributed for the work of the Society exceeded by more than a thousand dollars the contributions of any other year in its history.

The Rev. L. D. Rathbone has labored ably and devotedly as superintendent and has had the capable assistance in the office of the Rev. H. E. Jewett, whose Congregational service in so many ways for many years in California gives him wide knowledge as to affairs.

A vigorous campaign will be conducted during the new year on which the Society has now entered.

UNION MEETING OF MINISTERS.

The monthy meeting of the ministers of the different Protestant denominations of San Francisco and vicinity was held in the First Congregational Church of San Francisco last Monday. The time was given largely to reports as to the influence in the churches of the recent meetings of the Laymen's Missionary Movement, all of which were to the effect that there was manifest a greatly increased interest, from which considerable may be expected.

It was voted that the organization be called The Ministerial Union of Greater San Francisco.

The next meeting will be on the 23rd day of May, on the fourth instead of on the last Monday of that month,

the latter being Memorial Day. The paper at the next meeting will be given by Prof. Buckham of Pacific Theological Seminary.

NOTES FROM SOUTHERN CALIFORNIA.

We are in the midst of one of the most active and far-reaching campaigns of education carried on during the year.

It is not the purpose of the campaign to explain the Apportionment Plan for that has been presented and explained in every church within the Conference by not only the Superintendent of Benevolences but by the pastor-at-large and in most of the churches by the pastor and others.

The plan is simple and easily understood by the man who wants to understand and it is just as easily criticised and misunderstood by the man who does not want to understand it.

Every church within the Conference has now adopted this plan and it has become a fixed fact with us.

The present campaign is for the express purpose of setting forth the kind and character of work being done by the seven National Societies and is to justify the effort and the use of the money used in carrying on the work of these Societies.

Beginning with the 14th inst. and extending to the 28th of this month twenty-four meetings will be held. In some places two sessions a day were held and in some places banquets have been prepared by the ladies of the church and in some by the Men's Club.

In some places the work of the Brotherhood Campaign under the leadership of Mr. Fred M. Wilcox in the effort to secure the $50,000 additional for the Laymen's Movement has been united with this work.

The meetings have been well attended and the number of men who have been interested in the new movement has been a matter of comment in many places.

Dr. Wm. McLane, D. D., of New Haven, Conn., Secretary of the Advisory Committee of the National Council, has been the leader and principal speaker, and has been ably assisted by President J. A. Blaisdell of Pomona College, some of our strongest laymen and the local officials of the Conference.

Though the Apportionment Plan was adopted by the Conference last May it did not go into immediate operation in any church, so the Plan has not been in effect a whole year in any church.

Most of our churches begin their year during the winter and made up their budgets at that time for the following year, and when the Conference year began in May but few of the churches were in condition to make the change from the old to the new method but continued to send their contributions to the National Societies as they had been accustomed to doing.

The result is that some of our churches have not been working under the new plan for more than six months and none of them for a year.

Some churches even since they adopted the plan have continued to send contributions to the National Societies instead of to the Conference Treasurer, and we are not able to tell in all cases what has been contributed by the churches, for neither the Missionary Herald nor the American Missionary make their reports of money received so plain and clear that it is always certain as to who should be credited with the money receipted for.

On the other hand fifteen churches have sent in more than their apportionment and as many more will bring it up in full by the time that the Conference meets.

According to the figures at hand the American Board has received more than its full sum of $13,500, our apportionment for it, and two other Societies nearly their entire amounts.

The Annual Conference convenes in the First Church in Los Angeles on the 2nd of May and this will undoubtedly be one of the most important sessions that has been held since the introduction of the new plan.

OREGON LETTER.

By George H. Himes.

The fourteenth annual meeting of West Willamette Association of Congregational Churches and Ministers was held with the church at Hillsboro on April 12 and 13. The first session began on the evening of the 12th, with a praise service, followed by the Associational sermon by Rev. D. T. Thomas, of the Forest Grove Church. Organization was then effected by the election of Rev. J. M. Barber, Moderator, and Rev. A. Frank Ferris, Scribe.

The central thought of the Association was "Forward"—based upon the words of Scripture—"Speak unto the children of Israel that they go forward."

The topics for the second day brought out the sentiment of the text in strong relief, and were as follows:

"A Forward Movement"—"In Bringing the Community into the Church," by Rev. A. B. Snider; "In Christian Giving," Rev. Daniel Staver; "The Apportionment Plan," Dr. J. S. Bishop; "In Sunday School Work," Rev. Howard N. Smith, Supt of the C. S. S. & P. S.; "In Evangelization," Rev. Jeannette O. Ferris; "In The Religious Life of The Home," Rev. E. E. Reed.

Strong emphasis was given by Dr. Bishop to the importance of complying fully with the schedule of giving made out by the committee which prepared the "Apportionment Plan."

Superintendent Smith urged a greater exhibition of denominational loyalty on the part of the officers of Congregational Sunday schools, by securing their supplies from the C. S. S. & P. S., instead of from independent publishers, who, as a rule, in order to get trade, would shade the price of their publications which uniformly were inferior in quality. He spoke of an encouraging increase in the enrollment of the Sunday schools in this Association, by saying that the gain since January 1st had been one hundred and eleven. He urged the importance of "Teachers' Training Classes," and was pained to be compelled to say that in all Oregon there were only four such classes. He alluded, with commendation, to another denomination in Oregon, much less in numbers than we of the Pilgrim faith, having a large number of training classes which, in a few years, would enable that body of believers to have one thousand trained Sunday school teachers. The problem of securing trained teachers for Sunday school work was one very difficult to solve.

The afternoon session was devoted to an address on the "Growth in the Spiritual Life of the Individual," by Rev. J. M. Barber; report of the Missionary Committee, by Miss E. S. Penfield; report on the Cradle Roll, by Mrs. Harold Gilbert; the Attitude of the Women's Boards towards the

"Apportionment Plan," by Mrs J. C. Luckey; "The Place of the American Board in the Progress of the Century," by President W. N. Ferrin, of Pacific University; "A Forward Movement in the Ethical Life of the Community," by Rev. Cephas F. Clapp, of Washougal Church, Washington; "Echoes from the Recent Laymen's Convention in Portland," by a number who were present at that great gathering of men; and the session was closed with a powerful appeal in behalf of "A Forward Movement in Home Missions," by Rev. A. J. Folsom, Supt. of the C. H. M. S. for Oregon.

The Easter services at Sunnyside Church, Rev. John J. Staub, pastor, were of a most impressive character. Communion was observed, and fourteen new members received, eight by letter and six on confession; besides there were three infant baptisms. The choir of this church is under the able leadership of Mr. E. S. Miller, one of the oldest and best trained choir directors of this city. There are twenty persons in the choir now, and it is hoped that the number may be increased to forty or fifty by early autumn, the time when it is hoped the new stone church will be ready to occupy. The walls of the new edifice are being constructed of a fine quality of blue-gray sandstone from Southern Oregon, making a fine color. It will be a marvel of convenience, and will have seventeen distinct class rooms for the use of the Sunday school.

On April 4th, early in the morning, Hon. George H. Williams, one of the great men of Oregon, and of the nation as well, passed on to his eternal rest, at the age of eighty-seven years and nine days. Judge Williams was born in a log cabin in Columbia county, N. Y., March 26, 1823. His ancestors were of Welsh extraction, came from England to America long before the Revolution, and settled in Connecticut. His maternal grandfather, Noah Goodrich, fought for independence at the battle of Bunker Hill, and on to the surrender of Cornwallis. His paternal grandfather, Edward R. Williams, was also a soldier of the Revolution. He secured an academic education, studied law, and was admitted to the bar of New York at the age of twenty-one. Then he removed to Fort Madison, Iowa, arriving there without a dollar, and began to practice. At the first State election in Iowa, in 1847, he was chosen judge of the first judicial district, and served in that capacity for five years. He was one of the Franklin Pierce presidential electors, and canvassed Iowa for him. As a reward, President Pierce appointed him chief justice of Oregon Territory, and he arrived here, via the Isthmus, in June of 1853. He was reappointed by President Buchanan, but only served one year, when he resigned and began to practice his profession. He was a member of the constitutional convention of Oregon in August and September, 1857, and chairman of the committee on judiciary—one of the most important positions in that convention. While a democrat in his political faith, he belonged to the anti-slavery wing up to 1862, when he joined the Republican party, to which he belonged the remainder of his life. In October, 1864, he was elected to the United States Senate, and served out his term of six years with conspicuous ability. He was the author of the amendments to the national constitution freeing the slave, and drafted the laws relating to reconstruction legislation. He took first rank among the statesmen of the nation in settling the difficulties which grew out of the great Civil War. In 1871 he was appointed by President Grant as one of the joint high commissioners to settle the controversies between Great Britain and the United States growing out of the Alabama claims and the dispute over the northwestern boundary between the two nations. In 1872 he was appointed attorney general of the United States by President Grant, and rendered most efficient service to the nation in that capacity. After his retirement from public life in 1876 he resumed the practice of law in this city, in which he continued up to two days before his death, without interruption except for the years of 1893 to 1905, when he was elected mayor of this city, unsolicited.

For more than sixty years of his life Judge Williams was what most people would call an unbeliever, in general holding to the view that physical death ended all. Notwithstanding this, he was considered a moral and upright man—a man of integrity in all his relations with his fellow man. When Dwight L. Moody held his notable meetings in this city in December, 1887, Judge Williams was induced to attend. Thus he came into personal contact with Mr. Moody, through whose influence he became a devout Christian, and soon after united with Trinity Episcopal Church, of which he was a communicant and vestryman up to the time of his death. One of the ablest of his lectures upon religious subjects is the one on "The Divinity of Christ."

Portland, Oregon, April 16, 1910.

WOMAN'S HOME MISSIONARY UNION OF NORTHERN CALIFORNIA.

The quarterly meeting of the Woman's Home Missionary Union of Northern California, on April 21st, 1910, enjoyed the hospitality of the North Berkeley Congregational Church.

Two large conventions being held in Oakland left us a smaller company than usual, but those present received ample food for thought both before and after the delicious lunch served at noon. The theme of the opening hour was, "Power for service comes through life in God;" with the suggestion that for most of us the field of service is that which is nearest. In missionary work this is particularly true in our American cities with their large foreign populations. We do not need to cross the ocean to find them. They come to us bringing their needs with them. One lady spoke of having asked a Japanese in her kitchen what his religion is. He answered, "I have none.'

But the work is varied. Mrs. Piper is patiently pressing the importance of the Cradle Roll work upon the hearts of the mothers, and at every meeting has some measure of success to report. One society is already preparing their missionary box, and the superintendent of box work is about sending out her letters in order that the boxes may all be planned for before vacation, and no time lost in that way when the time for work comes in the fall.

Mrs. O'Brien reported fresh literature from New York in her morning mail, and refers you to the American Missionary for programs fo the coming months. Rev. M. B. Fisher of the S. S. and Pub. Society reported recent work by himself and the H. M. Superintendent, who seem to have formed a Paul and Apollos society through which each helps in the field of the other when opportunity and economy make it wise to do so. All the secretaries are anxiously watching the outcome of the apportionment plan of contributions from the churches. One of our auxiliaries has

a birthday box from which to pay incidental expenses in order that their missionary funds need not be drawn upon for that purpose.

After lunch Mrs. I. C. Meserve paid an appreciative tribute to the work of Mrs. Caswell-Broad, after which all joined in a responsive Easter service which Mrs. Broad had prepared. She was known to many for seventeen years as the Secretary of the Woman's Department of the Congregational Home Missionary Society, and earlier in life had given nearly twenty years to work among the Indians in western New York. On February 26th of this year she joined the great company of friends and co-workers who now rest from their labors.

After a solo by our Recording Secretary, Mrs. G. T. Tolson, Mrs. H. R. Miles gave a thoughtful talk on 'A well proportioned life the most efficient one." While leaving the problem of how to attain it for each one to solve, she suggested that working to a plan; knowing where to put the emphasis; and being able to regard with indifference the matters of less importance were fundamental points to be worked out with much study and prayer. As, for instance, what to do and what to leave undone for the household tasks; where to save in items of expense; how to rightly proportion the time given to family, society and church; or the interest given to personal, religious and world-wide matters, and money spent on the little luxuries of life in proportion to that used in carrying on God's work. As good stewards how are we to render our account in these things of the every day life with joy and not with grief?

Messages were sent to some of our members who are laid aside from active service, and thanks to a little boy who gave an afternoon to gathering the rare and choice wild flowers which adorned the lunch tables.

Announcement was made that the June meeting is to be held in San Jose on the first Thursday in the month, to be followed next day by the meeting of the Foreign Board in Saratoga. All who attend will be entertained over night in one of the two places or in Campbell, if names are sent before June to Miss Laura N. Richards at Saratoga. A large attendance is hoped for.

The annual missionary gathering at Mt. Hermon will be from July 13 to July 20. A new mission house is being built by the various denominations and is expected to be ready for use at that time. The Congregational women are assessed $600 toward the cost of the $4,000 building and less than half has come in as yet. Accommodations in the Mission House will be at the rate of fifty cents per day or two dollars per week for each person, for furnished room; care of room and board extra, or arrangements can be made for preparing one's own meals. For further information apply to Mrs. E. A. Evans, Mill Valley. Contributions toward this building may be sent to Miss L. N. Richards, Saratoga, Cal.

KERN ASSOCIATION.

Kern Congregational Association met at Rosedale, Cal., April 15 and 16, in its Fifth Annual Meeting. Five sessions were crowded full of good things as you can well guess when you know that in addition to local talent we had with us Rev. John L. Maile of Los Angeles, Rev. Geo. W. Hinman, A. M. A. District Secretary, and Rev. H. Melville Tenney, D. D., Pacific Coast Secretary for the A. B. C. F. M. These visiting brethren gave to the program breadth of outlook, clearness of vision and inspiration for service.

One church and three ministerial members were received into fellowship, making the present roll ten churches, and nine ministerial members, all but one in regular work within the Association. Bakersfield's two missions—Chinese and Mexican—are well cared for and prosperous.

The Rosedale Church, led by Rev. W. R. Bosard, did royally for the forty odd who attended from outside the parish. The standard of $1,000 for benevolences for 1909 was more than reached, and the standard raised to $1,500 for 1910. Not one of our regular pastors giving his whole time to the work now receives less than $800 and parsonage; and five parishes are this year attempting self-support.

Today our ten churches have about 500 members and our twenty Sunday schools an enrollment of 1,000. The value of our property is now over $30,000, which is being increased at Rosedale, Maricopa and Bakersfield.

As Moderator, Rev. A. L. Knudson has served well and is succeeded by one of Bakersfield's staunch laymen—L. S. Harmon. While Christian work, even in Kern county is not all roses and sunshine, yet the wheels are kept well oiled and the progress is full of promise. E. R. F.

AN APOLOGY.

I need to apologize to those who prepared and attended the birthday celebration at the First Church on the 18th inst. My head was so full of other things that to thank these friends for their great kindness did not occur to me. Had I realized that all that effort was in honor of unworthy me, I think I should have refused to have anything to do with it. As it is, I desire to express my profound gratitude to all who contributed to what it will be to me a life-long pleasure to remember, and especially to Dr. Adams, who planned the affair, and to the ladies who at great cost of thought and labor, provided so bountifully for the needs of all who were present. J. ROWELL.

THE SAN JOAQUIN ASSOCIATION.

The San Joaquin Valley Association will meet with the Ceres Congregational Church May 3rd and 4th. Each church is entitled to two delegates besides the pastor. Free entertainment. A full delegation desired.

D. GOODSELL, Pastor.

PHYSICAL CULTURE FOR APRIL.

An interesting side light is thrown on the current high prices of foodstuffs in "The Case Against Meat as a Staple Food," by Milo Hastings, in Physical Culture for April. In this discussion of the virtues of various forms of food, the respective values of all the meats and vegetables in common use are compared in an interesting manner. "The Jungle s Aftermath," Upton Sinclair's sequel to his famous expose of Packing-town, also begins in this number. Bernarr Macfadden, the editor of Physical Culture, has contributed to the April issue much that is readable and thought- compeling on many aspects to health building.

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